Volume LXIV CHICAGO, FEBRUARY 10, 1910 Number 24

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

Lincoln

The noblest soul of all!
When was there ever, since our Washington,
A man so pure, so wise, so patient—one
Who walked with this high goal alone in sight,
To speak, to do, to sanction only Right,—
Though very heaven should fall!

For us the stroke was just;
We were not worthy of that patient heart;
We might have helped him win, not stood apart,
And coldly criticised his works and ways—
Too late now, all too late—our little praise
Sounds hollow o'er his dust.

Be merciful, O our God!
Forgive the meanness of our human hearts,
That never, till a noble soul departs,
See half the worth, or hear the angel's wings
Till they go rustling heavenward as he springs
Up from the mounded sod.

—*E. R. Sill.*

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We publish elsewhere in this issue the first sermon, "Concerning Soil: Plowing," and commend it most highly to our readers.

—From Hoard's Dairyman for January 25, 1910.
Published Weekly at Fort Atkinson, Wis.

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

Volume LXIV. THURSDAY, FEBRUARY 10, 1910. NUMBER 24.

WE TO SIGH INSTEAD OF SING

"Rain and rain! and rain and rain!"
Yesterday we muttered
Grimly as the grim refrain
That the thunders uttered:
All the heavens under cloud—
All the sunshine sleeping;
All the grasses limply bowed
With their weight of weeping.

Sigh and sigh! and sigh and sigh!
Never end of sighing;
Rain and rain for our reply—
Hopes half-drowned and dying;
Peering through the window-pane,
Naught but endless raining—
Endless sighing, and, in vain,
Endlessly complaining.

Shine and shine! and shine and shine!
Ah! today the splendor!—
All this glory yours and mine—
God! but God is tender!
We to sigh instead of sing,
Yesterday, in sorrow,
While the Lord was fashioning
This for our Tomorrow!

—*James Whitcomb Riley.*

The reprinting in neat tract form of Theodore Parker's "The True Idea of a Christian Church" by the Unitarian Fellowship for Social Justice, is most timely, coming as it does in the Parker Centennial year, and showing, as it does, how that great heart anticipated not only the contentions but the methods of the advance today. It should be widely circulated. If there ever was a note of heresy in this message, it has long since been forgotten, This tract will lend itself to the Methodist and Presbyterian, the Catholic and Jewish campaigner as freely and effectively as it does to the Unitarian worker.

The *Survey,* always an appealing magazine, is commandingly so in the issue of February 5, which gives some thirty pages to a study entitled "Ten Years of the Juvenile Court," written by experts in the work at Boston, Denver, Chicago, New York and abroad. In addition to this encyclopedic discussion of a movement which reveals the most hopeful tendencies of the day, the "Common Welfare" department contains the usual amount of sense and surprise,— comments on "The Shirt-Waist Strike," "Old Age Pensions," "The Chicago Dollar," and the little two-winged messenger of mischief, "The House Fly."

The visit of Dr. Woods-Hutchinson of New York City to Chicago last week was a tonic to the medics of the city, whom he came to address. A part of his genial virility and vital message overflowed into Lincoln Centre last Sunday morning, where, at the close of the service, he was introduced by the minister to the audience, and in a brief talk charmed and quickened the audience by removing the old barriers between the clergy and the physician, showing how shoulder to shoulder they stand in the identity of aim, and their joint responsibility in the relation of sound morals to a sound body. He showed how the fight against tuberculosis is the fight against filth, indolence and crime. When next the preaching doctor comes to Chicago, he will have larger audiences and heartier greetings.

The article on "The Preservation of Mount Vernon," a record of half a century of patriotic work by the Ladies' Association of the Union, in the February *Century,* is a very interesting account of a faithful administration. It was women's hands and brain that secured for posterity this interesting shrine, and women's hands and brain have proved adequate to the conservation of the same, and still with the growing years the anomaly that this great public trust and beautiful estate of the commonwealth should be guarded and administered by a private corporation, however benign, will grow. The state that rejoices in its national cemeteries, its libraries, and its universities, will multiply its shrines, secure and create its holy places. Mount Vernon, Monticello, The Hermitage, the Hodgensville Farm, by the logic of democracy must all soon or late become the property of the people, at whose hands they will receive affectionate care, and vigilant protection.

It is interesting to note that the last poem of the lamented Richard Watson Gilder, which illuminates the front page of the Mid-Winter Number of the *Century Magazine* is entitled "Love in the City," in which he sings a belated note in the interest of the town. After all, the clarified vision sees that men are more interesting than trees, and that a bad boy is a more profound revelation of the besetting God than a beautiful rose or a pretty butterfly. The world has not been wanting in bards who have sung of love in glad valleys, deep woods, etc., etc., as our poet implies, but there have been too few to strike the note sounded by the delicate but strong hand of the poet-editor of the *Century Magazine.* We give the last stanza of what is a fitting Swan Song, of one who

worked so long and well for the transformation of the City:

"The violent town, the harsh world's shrieking mart,—
Casual, cruel, crowded, ever-shifting,—
Even there hath Love its undestructed part,
As if, in calm, down lilied waters drifting;
And many a heart, in hidden joy, remembers,
In roaring streets, its Junes and dear Decembers."

"The Unhappiness of Protestantism" is the title of an article in the *Literary Digest* for February 5, consisting largely of extracts from an English Vicar in the *Hibbert Journal.* The extracts are as gloomy as the title, and must be as false as they are gloomy. It must be distortion of history that says, "The heroes of Protestantism have always been gloomy men." Even Thomas Carlyle, "the puritan brought up to date," who is offered as a convincing climax to the argument ,had his "smile," on which Col. Higginson has commented so well, and of which UNITY took note in a recent issue. Luther, the father of Protestantism, was a jolly soul, who delighted in teasing his "Katie" and in making little children merry. If Protestantism stands for anything, it stands for freedom in the search of truth, and both freedom and truth are allied to light, and light is allied to gladness. Monotheism and ascetism that go therewith, are the conditions of the happy life. We are glad for "the merciful interruptions that were continually taking place in human affairs" in Medieval times. But sad as are the conditions of life today, it is a confusion of history as well as of philosophy to try to hark back to pre-Protestant days and institutions for gaiety and the cheerful mind. Here as elsewhere,

"Better fifty years of Europe, than a cycle of Cathay."

The *Literary Digest* for February 5, presents an interesting picture of St. Gaudens' statue of Phillips Brooks as it stands in the granite canopy on the green just outside the Trinity Church at Boston, accompanied with a glowing description of the great preacher's methods from *Zion's Herald,* and an analysis of his character by Major Higginson. It is worth while for many young preachers who affect extempore speech and seem to think that the power to talk without stumbling into bad grammar, without the aid of manuscript, has inspirational advantages, to remember that this most vehement of speakers and most persuasive of preachers of his day, is described as "standing impassive, almost statuesque in imperturbable tranquility," delivering from carefully prepared manuscript his torrents of thought and feeling. It is thought and feeling that move people, and the method that produces the most of this is the most effective method in preaching. A well-ordered manuscript sermon is much to be preferred to an ill-ordered address where the tide of words is unaccompanied by a commensurate tide of thought. Well did the orator of the occasion say:

"It is a happy day for a people when it feels keenly the absence of a noble friend, and mourns him as it mourned Phillips Brooks—and it is a strange delight for us, his schoolmates and companions, to think that our everyday playmate, unbeknown to us, bore in himself a great light, and gave this light to the world."

In the multiplicity and brilliancy of the magazine articles for February, the brief four-page "Confessions of a Moderate Drinker" in the *McClure Magazine,* are apt to be overlooked. But we venture the opinion that in ethical as well as sanitary value, in scientific as well as social importance, no publication of the month can outrank it. "This record of a personal experience by a well-known novelist, is a sane statement based on the long experience of one who never became an habitual or even an occasional drunkard." This witness insists that he has absolutely no prejudice against the custom; that he never abused the drinking habit, socially speaking, still the verdict is:

I do not hesitate to declare that moderate drinking does not pay. I have tried it. I know. No one can tell me anything about its joys and satisfactions. I have also tried total abstinence. As a consequence, I feel better, sleep better, work better, enjoy life more, and have increased my usefulness as a citizen.

Drinking is a pleasure that may be innocent, but must be paid for, like sitting up late to play bridge or to finish a novel; a recreation with something to be said for it, like speeding an automobile, exciting, but dangerous; an indulgence, like overwork, which sometimes seems necessary, but is seldom worth the price. Drinking does not pay.

Many a complacent, "moderate drinker" who still persistently congratulates himself that he can stop if he pleases, that he never overdoes it, will be surprised, if not indignant at the statement of this man, that an occasional intoxication, separated by long periods on "the water wagon," is less injurious, physically speaking, than actual moderate drinking, and that the great evil of moderate drinking is not in the dire consequences predicted by the orator, which, let it never be forgotten, do in many cases come, but in moderate drinking itself. We commend to the temperance societies and still more to the college fraternities and men's clubs this sane revealment of a wise man published in available form as a leaflet. The anonymity of it, particularly with the provoking hint "of a well-known novelist," will give it power. The time has come to carry the war, not into Africa, but wherever the nice, wise, genteel gentlemen haunt the sideboards of homes and clubs; to carry the war to the college campuses, the frat houses and the humiliating "smokes" of college faculties.

On the Fighting Line!

Channing said, "We live in an age of swelling words." No word has "swelled" more since Channing's day than the word "Temperance," and at no time since his hopeful utterance has the word "swelled" as rapidly and as significantly as at the present; and perhaps at no place in all the geography of the globe has the word "Temperance" bourgeoned with more

power and promise than in Chicago this last week when, to the surprise of even the most ardent believers and most heroic workers, a petition signed by about 75,000 qualified voters was filed in due form before the election commissioners, asking that the question of no license be submitted to a popular vote at the spring election in April next,—14,000 names beyond the requisite twenty per cent.

The quest for signers began some months ago. The campaign was systematically, persistently and carefully carried on. Slowly the names came in and still the end seemed far away, but many of the faithful stood by their guns, feeling that it was well to go down in a noble defeat. When the last week opened the goal was 16,000 or more names short. On the evening preceding the last night several thousand names were still wanting. But by this time the valiant army was thoroughly aroused, and, significant fact, the most cheerful and irresistible members of this army were women and children. Railway stations, working clubs, department stores, were haunted by the persistent workers. Sheets with a possibility of twenty or more signatures, plainly ruled and carefully headed, to be handled by the same person, to be attested in the presence of a notary—were everywhere in evidence. Many workers were out all night; some invaded the saloons themselves, and not a few signatures of "habituals" and traders in the stuff were secured. The last returns were received in an open meeting at Willard Hall; a corps of notaries were present to administer the necessary oaths and to testify to the same. An equally diligent corps of scribes were busy in counting, collating, and announcing from time to time the footings. No after-election returns were ever waited for with more anxiety or received with greater enthusiasm, until at last, when the midnight hour approached it was discovered that nearly 14,000 surplus names were recorded, and, amid tears and cheers, hallelujahs and amens, hymns, songs and banners, the procession started, with porters staggering under the heavy load of manuscripts. The column was soon formed, marching eight abreast through the streets from Willard Hall to the City Hall, where the commissioners had kindly consented to remain in session; and while the women, children and men sang "Bringing in the Sheaves," the formalities of presentation and reception were observed with impressive dignity, and probably the largest collection of autographs ever assembled at one time and place in Chicago were safely deposited under lock and key.

At the present writing the indications are that the liquor forces, thinking discretion the better part of valor, will not attempt to throw the petition out of court by legal strategy or to disarm the petition by proof of illicit signatures. When the solicitors were numbered by the hundreds, perhaps by the thousands, there would inevitably be some cases of innocent duplication, of irregularities, and even of deliberate frauds, but that fourteen thousand names of this character could be discovered and proved is quite beyond the realm of probability.

So the struggle is on. Chicago today stands on the battle line of modern reform. Temperance, no longer the catch-word of fanatics, the symbol of extremists, the demand of hair-brained reformers, has come to stand for the practical demand of the economist, the insistence of the employer, the rule of great manufacturing establishments and mighty railroad corporations, the edict of science, the verdict of experience. This swelling word, that has made vast areas of the United States "dry" and makes it possible for a traveler to go from lake to gulf on "dry land," is now the slogan for a great campaign of education in Chicago, the first great metropolis in the world to line up in so clear a fashion on so vital an issue.

It is scarcely to be expected that this great city of two million and a half of people, with its over seven thousand saloons, the immense vested interests of brewers and distillers, this city with its vast foreign population reared to the wine and beer habits of the Old World, can win out in the first engagement, but it will give to the city something worth while to think about. It will compel the careless voter to line up on one side or another of a palpable issue, and it will enable him to face the question on its own merits, irrespective of party affiliations or religious prejudices or bias. It will be a "Yes" or a "No" for democrat and republican, Catholic and Protestant, laborer and capitalist; and, unless he otherwise elect, it will be a vote decided in the privacy of his own soul, the decision known only to himself and the All Knowing.

If the issue is clearly defined and wisely presented, it will be comparatively a simple one. It is not a vote on total abstinence, not even on prohibition, though these questions are intimately related. The question is whether the American saloon, as now conducted, a tippling, treating place and the rendezvous of vicious politicians, the hatching place of corrupt politics, has a legitimate place in a law-abiding city. It is not a question as to whether the working man can have his clubhouse or whether he shall be allowed his beer or the more fiery grog. If some other way can be legally devised by which he can get his beer as he does his beef or his molasses, and consume the same with the same privacy and absence of social debauchery he may be free to do so.

Wisely presented, this anti-saloon movement appeals most profoundly to the working man. The poorer he is the more is he befriended by it. It appeals to the right-minded foreigner, for nothing is further removed from the simple and comparatively innocent drinking habits of Europe than the vice-breeding resorts, the law-breaking, women-excluding doggeries of the United States. The battle now on for Chicago is not primarily a battle with the drunkard, not even the moderate drinker. It is not a battle over stim-

ulants, but it is a battle with capital and the partisan politicians. Of course the anti-saloon movement is an immense and direct menace to the mighty industries represented by the great brewing and distilling interests of the United States. Already these interests have suffered severely from the encroachments of the "dry" territory; and of course everything that money can do in the way of direct appeal or corrupting temptations to reduce the "dry" vote will be done. They have money to command the highest talent that can be bought for money, and they are relieved from the high scruples that will prevent them from using money for the corruption of the ballot box and the confusion of the voter.

But this agitation precipitated upon Chicago is as unwelcome to the partisan as to the capitalist, whose interests are interwoven with the liquor business. It will bring confusion to the "Central Committees"; it will be hard for them to keep their forces together; the bosses who so dreaded the primary election will have still more to fear from this direct balloting on an ethical question; it will be harder than ever to preserve the party lines in ward politics. Candidates for the common council will have to show their hands on this now living issue before they can inspire the support of either one side or the other, sure that in so doing they inspire the antagonism of the other.

Was it Wendell Phillips who said that the American people never became intelligent on any issue until it was beaten out on the political stump? Chicago has now an opportunity, which other cities may well covet, of beating out this problem on the public platform. Chicago is at the front; it is on the battle line of civilization, and no matter what the footings may be the day after election, it will have scored a mighty triumph; it will have taken a great step forward that will be apparent in all the departments of city government. It will have better schools, more efficient policemen, more honest taxes and more righteous administration of the same.

Let other cities wake up, take heart, and fall into this bloodless battle line, this holy war that is to be waged on the moral field with the weapons of reason, with Conscience as Field Marshal.

Search for the Roots of Poverty

From a Rochester (N. Y.) paper, we give the following abstract of an address by Henry T. Noyes, given before a Men's Civic Club. Mr. Noyes is a member of the Committee appointed by the Chamber of Commerce to look into the workings of organized charities in other cities, and to report upon the same. He said in part:

"Poverty and distress exist, do they not?" he said. "Why? There may be various ultimate solutions—socialism and the like, but after all we want results now, the best results that can be achieved today. Here is an unquestionable truth—if a clear, definite and certain plan could be presented to the city that would absolutely and beyond question remove poverty and distress, every man, woman and child would want it. Due to the inherent good will in man, there is probably no other subject on which we could so unanimously agree. And results can be achieved.

"Poverty and distress are effects, not causes. The problem is to remove the causes. If the good will of this city can be brought to co-operate for the achievement of results—if this good will can be intelligently directed and focussed upon the causes, poverty and distress can be largely removed. We speak of electricity in terms of kilowats and horse power hours. If the good will of this city could be measured by units, then roused into action and applied with no more waste than in electricity, I can confidently affirm to you that less than 50 per cent of those good will units would remove all the distress in this city.

"This is the aim, the purpose of the movement now known to you through the press as United Charities. The appeal is to generous Rochester—Rochester a city of great good will, and responsive to ideals to organize its good will for action. This in brief explains the movement.

"Today one group is interested in the housing problem; another in the establishment of chattels-loan banks; a third in the employers' accident liability question. Interest in one, however, naturally tends to kill interest in the others, and certainly delays action. We are not now organized for getting quick results. With the United Charities we would have a social survey always on the job. Every possible thing we could do through united action would be noted. We would study results accomplished elsewhere; our resources in Rochester and our special needs. We would get the advice of experts and adopt a plan of action,—chart out before us the work of several years and then focus all our efforts and energies on the doing of one thing at a time.

"It may be that a chattels-loan bank will come first; if so, we will go to those interested in the housing problem and say that subject is scheduled for September and October, now if you will help us this March and April to establish a chattels-loan bank we will all pitch in and help you later. To those interested in action on the liability question, or some other, we would say you are scheduled for such and such a time, help us now on these other matters and we will help you in turn.

"If we can get all the charitable, social and philanthropic interests pulling together, step by step, great things can and will be accomplished rapidly. Laws do many things, but public sentiment can do even more. If a certain thing is wrong and you can get all the

agencies, through their representatives in the central Congress, talking and considering that subject at the same time, and thus also get it in the newspapers from many sources, you know it will be quickly corrected."

There were people in this city who had hard-headed business ability, people who had money and people who had "a lot of good will," Mr. Noyes said. If all these qualities could be brought together they would form a unit of energy more powerful than any one alone.

REWARD OF SERVICE

As we toil beneath His care
With our constant inward prayer,—
Prayer for wisdom and for light,
Prayer for strength to do the right;

Working in the dark and stress,
Jostled, beaten by the press
Of the human needs that throng
Round our pathway all life long;

Struggling onward day by day,
Groping for the better way,
Striving that his will be done
In all things beneath the sun,—

What is the reward for all
The stern warfare, when we fall?
Does the service that we gave
Go with us into the grave?

Though our ears hear not the cry
Of our comrades' victory,
Comes a voice within the breast,
Stilling all the soul's unrest:

"Be thou strong, O faint of heart!
Bravely bear life's bitter part!
There was never toil or pain
Given unto man in vain.

"Through that striving and that prayer,
Through that stress of toil and care,
Through that sacrifice of love,
Must the great world upward move.

"Strive, nor be thy soul afraid!
Face the darkness undismayed!
'Tis our service, true and strong,
Gives to life its power and song."

GEORGE A. WHITMARSH.

THE HILLS MY BOYHOOD KNEW

O hills of home! Oh care-free boy!
Today how far are we apart!
Oh sun-browned youth who felt the joy
Of all the springtime in his heart!
'Twas then fair Hope kept tryst with me,
'Twas then my dreams should all come true,
And Time was but a melody
On those old hills my boyhood knew.

'Twas then Faith took me by the hand—
Ah, now so far beyond my reach!
'Twere easy then to understand
What bird and bough and blossom teach;
'Twas then life held no sweeter thing,
When woods were green and skies were blue,
Than just to hear the thrushes sing
Among the hills my boyhood knew.

Away with mankind's stress and strife!
Give me the rapture born of youth!
Give me that first pure flame of Life
To light anew the torch of Truth!
Yea, drench my soul in lyric rain
Of bird-notes clear as morning dew;
Oh, give me back the peace again
Of those old hills my boyhood knew!

—Herbert Bashford in the Sunset.

THE PULPIT

President Eliot's New Religion

BY REV. RICHARD W. BOYNTON, OF BUFFALO, N. Y.

III. The New View of Revelation

In the second sermon of this series, speaking of the new attitude toward the universe, I quoted President Eliot to the effect that its thought of God is to be the most characteristic element in the religion of the future. I then spoke of the new religion as affirming that the universe is essentially one,—a multiplicity in unity,—good throughout its entire extent, the home of our spiritual as well as of our bodily life; and I dwelt finally upon the new thought of God as *immanent* or indwelling in the whole creation, and yet in nature akin to ourselves, so that we may apply to him the thought of personality only with all the human limitations of that thought left out. Our race, as Dr. Eliot says, "has come to the knowledge of God through knowledge of itself, and the best knowledge of God comes through knowledge of the best of the race." Our present subject leads directly to the consideration of how the creative and sustaining life of the universe has revealed itself to man.

We may take our text again, as on previous occasions, from Dr. Eliot's great address on "The Religion of the Future." He says, "The religion of the future will not be based on authority, either spiritual or temporal. The decline of the reliance upon absolute authority is one of the most significant phenomena of the modern world. This decline is to be seen everywhere,—in government, in education, in the church, in business and in the family. The present generation is willing and indeed often eager to be led, but it is averse to being driven, and it wants to understand the grounds and sanctions of authoritative decisions. As a rule the Christian churches, Roman, Greek and Protestant, have heretofore relied mainly upon the principle of authority, the Reformation having substituted for an authoritative church an authoritative book; but it is evident that the authority both of the most authoritative churches and of the Bible as a verbally inspired guide is already greatly impaired, and that the tendenccy towards liberty is progressive and, among educative men, irresistible."

This concise paragraph, so closely packed with thought, it will be our business to unfold and illustrate. The problem that is to concern us is that of the conflict between authority and liberty in Christendom. It is perfectly evident to all thoughtful minds, as Dr. Eliot declares, that authority in the older sense, either spiritual or temporal, is on the decline, and he is certainly right in calling this one of the most significant phenomena of the modern world. The characteristic of the modern man as contrasted with the man of earlier generations is, as I said last time, that he feels himself to be mentally and morally grown-up and no longer cares to be under the tutelage of either political or spiritual superiors. The decline in the control of external authority over us is due then, first of all, to man's having come to himself, especially since the Protestant Reformation, but also to his having discovered an inner spiritual world ruled over by reason and conscience, at the bar of whose judgment all external authority whatsoever must be summoned and approved or condemned.

But the decline of authority is due further to the immense extension, particularly within the last hundred years, of the science of history. We are really coming at last to know something about that immemorial past of the human race out of which all tendencies for good and ill in our present life have somehow come; but of which even our immediate ancestors remained profoundly ignorant. It is because the older view of what we call revelation, that is, of God's communication of himself to man, cannot be made to square with the critical science of history as we understand it today, that we have to revise our ideas of revelation and bring them into harmony with the rest of our knowledge. This is a process that is going on with the utmost rapidity in all scholarly circles, including the theological schools of even so-called orthodox denominations. If in one aspect of the movement the question of the much dreaded higher criticism is involved with its destructive effect on the older forms of faith, yet the movement as a whole is far wider, the higher criticism being only one of its more significant symptoms.

I.

The great revolution in thought and feeling about the divine revelation to mankind in the past history of our race dates from the epoch-making publication, in 1859, of Darwin's "Origin of Species." Up to that time, in spite of some changes introduced into human thought consequent upon the discoveries of Copernicus three centuries before, the Biblical account of creation as given in the book of Genesis still held practically unquestioned sway over the human mind. Accepting the chronology devised by Archbishop Usher, men confidently believed that, 4,004 years before the birth of Christ, God had made the world and all things therein in six days of twenty-four hours each, and thereafter rested and hallowed the seventh day, as related in the opening chapters of Genesis. These same chapters contain, in addition to a circumstantial account of the creation, a picturesque and striking story of the early fall of man and his banishment from the secluded garden of Eden into the harshness of the outer world with its heavy burdens of labor and of sin. It is a remarkable fact, not often brought out, that this story is not once alluded to in any other of the thirty-nine books of the Old Testament, and is nowhere mentioned in the teaching of Jesus, being first brought to light again in the highly theological epistles of Paul. Yet, through *his* enormous influence, and through the almost equal influence of the gloomy and passionate African bishop, St. Augustine, and his later follower, the ruthlessly logical Protestant reformer, Calvin, this doctrine of the fall of man came in time to be the cornerstone of that towering structure of dogma which was taught two generations ago as the Christian faith pure and undefiled.

There had been grounds for doubting the truth of the revelation in Genesis long before Darwin's work appeared, but he utterly destroyed its foundations and left it no standing-ground in the modern mind. Those who are still preaching from many pulpits a modernized and emasculated form of the old doctrine of man's fall, and his consequent need of salvation through the redeeming work of Christ, are simply unaware of the full meaning of what Darwin has done for us. Their preaching is acceptable to their congregations only because religious conservatism has kept the full significance of Darwin's great contribution from penetrating into the popular intelligence. The violent tumult that immediately broke out upon the appearance of the "Origin of Species" showed that those in authority well understood the threatening nature of its contents toward teachings that had hitherto been held sacred. Today, a generation later, the tumult has subsided, and the church at large seems almost ready to profess its acceptance of Darwin as one of its great leaders, but it will be very long before all the consequences of the evolutionary view have filtered down and been fully accepted by the popular thought.

In a few words, what we learn from Darwin and his successors is that man, so far from having been suddenly created by a divine fiat some six thousand years ago, is the outcome of a process of development almost incredibly slow, that has already lasted some hundreds of thousands of years, and is now steadily going on at approximately the same rate. We do not understand the evolution teaching aright if we suppose it to mean that man has merely sprung from some lower and related animal form. What it actually means, when rightly understood, is rather that the creature *who has to become man* had first to pass through an ordered succession of forms from lower to higher, as the necessary stages in his own ascent. His human potentialities were only realized toward the end of his development but they were always latent in him, as they were not even latent in the lower animals. Applying this true form of the doctrine to the stages of man's higher growth, we may go on to say, as pertinent to our subject,—and this is a point of the first importance,—that the divine nature which was to reveal itself progressively to man has always been in some sense immanent in his being. You will perceive that I am here bringing together two principles of which much has been made in the previous sermons. One of these principles which the new religion recognizes is that of the universal fact of growth. We find it impossible today to think of any revelation as other than progressive. And the second is the principle of the divine immanence, or indwelling, not only in the natural universe but in its highest product and crowning glory, human nature.

II.

One of the Christian apostles declared that God had never left himself without a witness in any time or place. That statement the new religion accepts in the most thorough-going fashion. It cannot, that is, conceive of revelation as confined to a particular people or to a particular stage of human development. Once again, revelation is not only progressive and universal but, according to the new religion, it is still going on and still incomplete. The modern view, on which the new religion bases itself, is that all human history is a gradual reaching up toward God on the part of man. It has been asserted with much frequency of late, and with especial force by Professor Foster of Chicago University in his vigorous book, "The Function of Religion in Man's Struggle for Existence," that man progressively has made God in his own image. And it seems to be true that man, in his patient groping for the highest, has successively portrayed God to himself in nearly all the forms of things, inanimate and animate, that have caught his attention. There is almost no conceivable object from sticks and stones to sun and stars, including all kinds of trees, plants, insects, birds and beasts, that has not sometime or somewhere appeared to same more or less benighted human beings as suited for the outward image of their God. But we have to watch ourselves closely in saying this, lest we be misled by our inability to appreciate the fine flavor of all earlier childlike thought.

The children in our nurseries may teach us something about the thought-habits of our remote ancestors, the early men, and of their savage representatives today. The wealth of love and tenderness that a little girl will lavish on some battered doll, which she personifies to herself and endows not only with life and feeling, but with all imaginable graces and virtues, ought to help us to see that into these crude God-ideas of the early and backward races there may have been poured as great a wealth of feeling, if not of thought, as we can put into our higher but possibly colder imaginings. However this may be, what I am coming at is that the long vistas of history seem to show the unfolding in man's mind of ever higher and more adequate ideas of the divine. It is my opinion that we cannot justly consider this age-long process as a progressive *inventing* by man of constantly more satisfying God ideas. I think we have to see in it a progressive *communication* by God himself of his own infinite nature, in accordance with man's ripening faculties of knowledge and capacities of feeling.

A very suggestive writer, Professor Percy Gardner of Oxford, speaks of what he calls "divine ideas" as hovering over man's mind and increasingly finding lodgment in his heart. "By divine ideas," he tells us, "is here meant those noble and life-giving impulses or tendencies which by degrees variously, in various ages, become displayed upon the theatre of the world's history and are worked into the framework of human society. So far as we see them, they are always working, always becoming; they present themselves in a thousand aspects to a million minds; never can they be wholly grasped or comprehended; we can no more absorb an idea than we can absorb the light of the sun. Our business is to search them out, to accept them, to apply them, to live by them, and so far as we can to lead others into their light and truth. At best we have the heavenly treasure in earthen vessels."* This seems to me a most remarkable statement, wholly in accord with Dr. Eliot's position, and with what I am calling tonight the new view of revelation. Perhaps that view, as universal, progressive and continuous, has now been sufficiently defined to you so that we can go on and apply it to what has hitherto been conceived as the exclusive sense in which God had revealed himself to men. This application, involving first a criticism of that revelation as inadequate and incomplete, and then a taking-up of that incomplete and inadequate form of revelation into one more consonant with the breadth and depth of our greatly enlarged conception of God's dealing with mankind in the past, —is what is to concern us in the rest of this sermon.

III.

The two leading conceptions of revelation which have hitherto controlled the Christian mind are those of revelation through an infallible church and revelation through an infallible book. As a matter of fact these two ideas which are those respectively of Catholicism and of the older Protestantism are, to all intents and purposes, really one. They both assume a form of revelation external to the individual believer and in control of regularly constituted authorities. The believer is simply to accept as true what he is taught by the church or what he reads in the Bible. The Protestant Reformation was great in its immediate effects and greater still in its potentialities of good to come, but it did not essentially alter the outward and formal character of revelation as understood in the Catholic system. Contrary to its own guiding principle of salvation by the inner witness of faith, Protestantism still required of the believer acceptance of the ancient witness in the Bible. Whether the Bible was a product of the church or the church was a product of the Bible would be an unprofitable point to discuss. In some respects the older Protestant position, being more rigid and uncompromising in its acceptance of the letter of scripture, has suffered more than the Catholic position with its principle that even scripture is subject to interpretation by the living church. But taken either way, such a purely external authority, as we have been saying, has become wholly uncongenial to our advancing thought.

When we apply our present test of revelation, requiring it as has been said, to be progressive, universal and continuous, to the group of Hebrew and Christian writings revered alike by Catholic and Protestant as the holy scriptures, we come to see that while in some respects these writings remarkably meet the test, in others they entirely fail to meet it.

I do not want to be understood by any one as making an attack upon the Bible. The Bible is too strongly intrenched in the affection of the Christian world to be successfully attacked as a whole, even if that were the purpose of the new religion; but such is certainly not its purpose. The new religion simply insists on seeing the Bible as it is,—not a single infallible volume, but a great library containing books most various in character and contents, the first of them written from ten to twelve hundred years earlier than the last. If this literature were in fact a complete and exhaustive communication of the whole counsel of God, this ought to be manifest on the closest examination of it. Such a revelation would have to be connected, consistent, and free from radical contradictions. It would have to be an orderly unfolding of the divine plan for humanity, culminating in principles that would contain implicitly in themselves the final solution of all human problems and difficulties. It is, of course, claimed by those who believe in the Bible and the Bible alone as the complete rule of faith and practice that it fulfils just this description of an adequate revelation. But it is only necessary that one should read it with open mind to see in how many ways it falls short of being either connected, consistent or complete.

It is not a rejecting of the Bible to put it back where it properly belongs in man's long groping search for God, and to study it in the light of the conditions amid which it was produced. The new religion is not concerned to deny that the Bible contains the greatest and highest revelation of the divine ever made to the human spirit; only it does contend, and I think rightly, that the Bible is merely *one* among many such revelations, that as a revelation it is in many respects crude, imperfect and unsatisfying; yet that on the whole, beginning with early Hebrew gropings after the unseen and advancing through the exalted visions of the prophets and through the noble insights of Jesus, Paul and John it rises into ranges of thought and feeling nowhere else equalled and, in their essence at least, we may suppose, never hereafter to be transcended.

The profound change in our point of view, which is sure to bring about a marked renewal of interest in the Bible literature, is that we are beginning to look at it once again in a natural light. We are beginning

*Exploratio Evangelica, p. 77. This is a notable book, too little known in America, which I would respectfully commend to my fellows in the ministry. It is of course not written in Latin, as the title might indicate.

to understand, as men have not for long ages understood, when and how this literature was created, and we are beginning to see in it not a full and final revelation, but a series of mighty fragments, strung along the ascending curve of Israel's national life. To know the Bible *alone*, is not even to know the Bible as it ought to be known; for it is not, as was long supposed, a single book written by supernaturally inspired men, dropped as it were out of heaven as Joseph Smith claimed the book of Mormon to have been. The Bible had a natural growth. It took form out of the actual circumstances of Hebrew life, and reflects the attitude of Hebrew prophets, priests and sages, through long centuries of social and religious change, toward their own national past. It contains, therefore, a progressive unfolding of the penetrating insights of the leaders of that race into God's dealings with his people. To that extent and that only, it fulfils the character of a revelation, in the view of the new religion.

IV.

The higher criticism, to which I have referred, is popularly understood as being simply a disintegrating attack upon the unity and authenticity of the Bible revelation. As a matter of fact, the higher criticism is nothing more nor less than an application to these Hebrew and Christian writings of those methods of historical research, which the modern science of history is applying successfully to all ancient writing whatsoever. The mythologies of Homer, the fables of Herodotus, the orations in Thucydides, the narratives of Roman, French, German and English chroniclers of the earlier periods, have all been subjected to the same minute and careful study with a view to determining, in the first place, their inherent probability and historical accuracy, and in the second place, the light that they throw upon actual conditions in the times in which they were composed.

If the biblical writings actually contained unique elements, sharply dividing them off from other ancient writings of the same general character, the critical school of history would be sure to discover those elements and to estimate them at their full worth. It ought always to be remembered that those who are abused as higher critics are not men naturally hostile to the Bible, but are almost without exception professors in universities and schools of theology founded for the maintenance and defense of Christian truth. To maintain that the Bible is an exclusive revelation of God has been found absolutely impossible, on the older doctrinal lines, under the conditions of modern thought. These faithful servants of Christ and his church have therefore undertaken the only other defense possible, namely that of letting the narratives, as Emerson said seventy years ago, "lie as they befell, alive and warm, part of human life and of the landscape and of the cheerful day." The greatest service rendered by the higher criticism has been in bringing back the Bible into vital relation with the rest of human history and human life,—a service that will be more highly valued as the echoes of old controversies finally die away.

It cannot be maintained by any rational mind that the people living on the little strip of land called Palestine, at the extreme eastern end of the Mediterranean Sea, possessed, in the fifteen hundred years before and in the two hundred years after the coming of Jesus, a unique and special means of communication with the infinite spirit of the universe. Other revelations and other sacred books had appeared, and have since appeared, in many other parts of the world. We cannot any longer content ourselves, as did our fathers, with dividing religious into two classes,—the true and the false,—putting Christianity with its immense indebtedness to Judaism into the one class and all other forms of human faith into the other. In India for thousands of years before Christ, devout and thoughtful men were "feeling after God, if haply they might find him." And now, in the many volumes of the Sacred Books of the East, translated under the leadership of the great Oxford scholar, Max Mueller, we may read in our own English tongue the prayers and hymns, the wise sayings and words of meditation and insight, in which not only Hindoo worshippers but Parsee philosophers, Egyptian priests and Chinese sages, Buddhist missionaries, Mohammedan votaries, Zoroastrian prophets, —all the seekers after God in that vast continent of Asia during long ages of unrecorded and recorded time, —poured out their spiritual needs and aspirations. Also, extensive research by German, French and English scholarship into the early religions of Greece and Rome, the Latin, Germanic and Scandinavian peoples of Europe, has developed an immense field of knowledge concerning the gropings of those peoples, from whom we ourselves are descended, after the forms in which the infinite spirit manifested himself to their limited apprehension. Even the savages of the Pacific islands and Australia, and still more, the early dwellers on our broad American continent, had all of them their vision of the Great Spirit, whom, in diverse and often singular ways, they faithfully worshipped.

There are, of course, heights and depths in this immense mass of the records of human religion. There are barbarous and revolting rites by which men sought to commend themselves to the unseen powers. There are also far heights of moral vision and of spiritual insight, and running through the whole,—the Hebrew and Christian part of the universal revelation not excepted,—there is a family likeness which proves that in their feeling after the unknown God, these unnumbered human hearts and souls of uncounted generations felt after him in essentially similar ways, and with a progressive gradation in their conceptions toward the upper air and light.

It is only because the popular intelligence has been brought by its professed teachers, so little into contact with the great body of scientific achievement in dealing with the various phases of this one progressive, divine revelation, that men continue to set such store by the Bible as a unique account of God's dealings with mankind. If the Bible can in any sense be called unique. it must be only as the highest product in any line of human advance is felt to rise by a flight of genius above the common level. The Bible is unique, not in the general character of its contents, still less in the fragmentariness of its revelation; but only as Greek art, and German music, and Roman political organization, and English poetry are unique, as being the highest and finest products in their particular kind that the world has known.

V.

The outcome then of this long discussion of revelation is simply this,—that in accepting the new view rather than the old, we learn to look for the incoming of the divine spirit into human life, not through one channel only, as, for example, the Hebrew and Christian scriptures, but through many, by which the divine ideas have been progressively communicating themselves from the beginning to mankind.

1. The first result of the new view is that our minds are once for all relieved from the tremendous problem that is involved in the former literal acceptance of the more harsh and cruel parts of the biblical writings, as belonging to the one special revelation of the divine life and truth to men. The horrors of warfare and slaughter, which the Old Testament writers declared to have been commanded by God, we can no longer hold to have been so commanded; but to have risen out of the aboriginal hatred and cruelty of man toward man. When the psalmist, writing during the Babylon sojourn of his people, and expressing the violent hatred of the more zealous among them toward their cruel oppressors, says, "Happy shall he be that rewardeth thee as thou hast served us; happy shall be be who taketh and dasheth thy little ones against the rock," we attribute that abominable sentiment, not to the all-merciful ruler of the universe, but to the psalmist's own revengeful heart. In former days such harsh and hateful sayings were made the pretext for more harsh and hateful persecution by self-styled Christian men of those whom they deemed backsliders from the only true faith. One effect of the new view is that such intolerance, as I said in my first sermon of this series, is no longer possible to us.

2. But another effect of the new view is that it gives back to us again the sense of a living God. "My soul thirsteth for God, for the living God," cries another psalmist is a higher mood. But the soul thirsteth in vain for a living God which believes that all the oracles of that God to men were closed and sealed when the last book of the New Testament was written and accepted by the early Christian church. "Revelation is not sealed," as our hymn declares. The present approach of man to God and of God to men, while it may be aided, is not conditioned by the Bible revelation. I would not seem to underestimate the immense contribution to our higher life made in the past, and constantly being made, by the devout use of these ancient declarations concerning God's ways with his children. The part played by the Bible in our life, and still to be played by it, is wholly beyond our estimating. The new view of revelation certainly does not seek to minimize and undervalue this. What it does seek to do is to free us from the old bondage to the limitations and even the positive narrowness and defects of early Hebrew thought. For, high and noble as it is in its moral and spiritual range, the Bible revelation alone is too neglectful of many beautiful and lovely aspects of our human life, to which other peoples than the Jews have done fuller justice, and to which we must not fail to take up into any complete scheme of human living that may take form in our hearts.

3. Once again, the new view of revelation makes religion a living spirit and not a dead tradition,—the mere senseless echo of a once living religion in the past. "The stationariness of religion," said Emerson in that Divinity School Address of 1838 from which I have already briefly quoted, "the assumption that the age of inspiration is past, that the Bible is closed; the fear of degrading the character of Jesus by representing him as a man;—indicate with sufficient clearness the falsehood of our theology. It is the office of a true teacher to show us that God is, not was; that he speaketh, not spake. The true Christianity—a faith like Christ's in the infinitude of man—is lost. None believeth in the soul of man, but only in some man or person old or departed. Ah me! no man goeth alone; all men go in flocks to this saint or that poet, avoiding the God who seeth in secret. They cannot see in secret; they love to be blind in public. They think society wiser than their soul, and know not that one soul, and their soul, is wiser than the whole world." So the inspired Seer of the generation just before our own, the American psalmist and prophet who wrote some words that are as truly sacred scripture as any written by those Hebrew men whom he so devoutly admired, brings us in the end to the very heart and center of the new view of revelation, namely, that men today and we, ourselves, if we are faithful to the inner voices that speak to us of the true and right, of the good and beautiful, to be attained here in our human life,—that we also may be recipients of a continuous and living revelation. "God is not the God of the dead, but of the living," is the word of Jesus, and it is true today as when he spoke it.

4. Of what use is any ancient revelation unless it finds a fresh response in hearts that throb and feel in the present? There may be indeed far higher revelations brought to us from faithful souls scattered along the past. But to suppose that they are truer revelations than those which come to us from day to day in the growing conscience and reason, is to suppose that the living spirit of God cares less for his present children than for those favored recipients of his earlier word, who long ago heard his voice and passed on the revelation to following generations. In the words of a thoughtful writer, "He who is earnestly thinking and developing will thus ever be progressing toward a truer religion, for he will always be gaining power to see what was before concealed from him. He will ever be growing in spiritual capacity, so that life will be a progressive revelation. To accept any theory on mere authority as being final is to check his progress and arrest his development. It is equivalent to spiritual paralysis. His true attitude is always to believe that there is something greater and better than he has yet attained, and to work to reach this higher vision. The highest religion attainable must be capable of statement as universally true, regardless of all time and place. It must derive its sanction from its inherent excellence and must never depend on any historical evidence as to when or where or by whom it was first stated. Its credentials must be found in man's deepest conscience. It must be truly free from superstition and involve no magic or miracle. It will necessarily transcend all man's knowledge and leave him face to face with an inscrutable mystery, but it will always be in entire harmony with all the verified knowledge he really does possess. It will make him realize clearly his limitations, but within those limits it will never be repugnant to any of the facts disclosed by the use of his highest faculties, including his deepest consciousness."* This is the new view of revelation.

*The Greek Gospel, by Edward P. Usher, p. 29.

Strength to his hours of manly toil!
Peace to his starlit dreams!
Who loves alike the furrowed soil,
The music haunted streams!

Sweet smiles to keep forever bright
The sunshine on his lips,
And faith that sees the ring of light
Round nature's last eclipse!

—*Oliver Wendell Holmes.*

CORRESPONDENCE

Nietzsche's Idealism

The Editor of UNITY:

May I try again to add a few words to the interesting discussion which Mr. Rumball began and to which Mr. Salter has just brought a fresh contribution? It does not seem to me that Nietzsche's position, as quoted by Mr. Salter, is at all difficult to understand. Surely no American ought to be puzzled very much with the psychology of even the most colossal egotism.

What I wish, however, here to suggest is the marked element of idealism in Nietzsche's rampant sentences. I suspect that this element is the secret of the fascination which his writings exercise over many noble minds. The man aspires after freedom, power, magnanimity, a sense of the Infinite (even though he has to look within to find it). In short he wants God, and he finds God, though he calls himself God. For who is this lordly, great-souled, independent Nietzsche, who wants no God beside himself, or any companion to watch over him, or to bestow favors upon him? If this is God's world, we can say that he is a child of the wonderful and spiritual universe, though a somewhat eccentric and pathetic child. You can see where his wild power and greatness come from, and presumably trace the physical, social and other circumstances which make the man's case pathological.

But suppose this is not God's world at all. Suppose we cannot even look in the direction of an idealistic or spiritual philosophy. What shall we make then of these mighty and audacious sayings of the apostle of individualism? What are they more than breath? Who for a moment can take them seriously? This claim of freedom and self-hood and special magnanimity now seems preposterous. This man did not make his own nature; he did not think his own thoughts; he did not invent this idea of a noble superman. All these big thoughts and imaginings were borne in upon him, either from a realm of reality, whose child he was, or (incredible to suppose!) from the play of atoms in brain cells, gathered today and tomorrow dispersed. In either case the great egotist owed all he was and all he thought to something, or somewhat, out of which all our little lives spring. Call it the deeper, or inner, or higher Self, if you like. It is surely no private or individual self. If it is real in one of us, it is the substratum of being also in all of us. How futile it seems either to appropriate this intimate Neighbor as any man's personal belonging, or to elbow him out of the world as a supernumerary!

I am afraid that Mr. Salter did not quite catch the had space to press a single consideration. Suppose ourselves "pragmatists," I said, in the extreme sense of that awkward and variable term. Suppose that we point of my letter about Mr. Rumball's essay. I only judge the truth of a proposition by the way it "works." Then, I say, it seems to many of us, that the notion of a pluralistic, or a dualistic "universe" (if we may put together contradictory words), not only makes no sense for our intelligence, but it does not work for practice and conduct. On the other hand, we find that the mode of life ordered in consonance with the idea of an actual spiritual universe (what we call "God's world") is a life full of satisfaction and happy efficiency. I do not say that what works well, or what a man likes in the working, is therefore true, but, other things being equal, and no insuperable objections appearing, I should expect that the truth, besides satisfying the mind with its harmony, would also prove in the end to satisfy the practical test of efficient and harmonious operation. If this proved to be so, it would certainly constitute one more good reason for thinking it to be truth.

I always enjoy Mr. Salter's tone in speaking of truth and righteousness. I go with him, I trust, in saying that truth is more than we little men happen to like or desire, or even what happens in our brief experience to work out satisfaction. Let us say of the truth, "Though he slay me, yet will I trust in him!" Yet why should we feel this about truth? We do not say these things as mere poetry or rhetoric. They are really our tribute to our faith, or our conviction, that we are the citizens of a universe. We share a similar sense about the reality of beauty, and reason, and love. Even if we tried to think ourselves in a pluralistic, or a dualistic, or a materialistic world, so long as we reverenced truth, duty, love, beauty and reason, we should still be clinging to the underlying belief that the part of the world in which these spiritual things inhere is the real, permanent, victorious, vital kernel of the universe. In short, we should be on our way to the making of a universe, and not a chaos, or any scheme of dualism. In fact, permanent dualism is hardly conceivable. Dualism itself looks to a solution in unity, and is not therefore a valid philosphy.

Suppose now that we had to think, as in any pluralistic scheme of the world we should be forced to surmise, that the beautiful sentiment which Mr. Salter entertains toward truth and justice was merely a psychological fashion, shared by a few sophisticated people at a certain stage of the process of "Civilization," or imposed upon them by one among other world-spirits, but liable at the next glacial period, or in the time of predominance of a new and more vigorous *daimon* to disappear. This seems to my mind, indeed, a crazy hypothesis, but it follows immediately upon the attempt to break down the integrity of the universe. For if there is no essential principle of unity, then I see no ground for truth or abiding righteousness. Why does not simple comfort now make itself the rule of life? Why should I not take the line of least resistance, whatever that may be? Why should I spell truth with a capital letter, as if there were anything sacred about it? My doubt of the integrity of the universe is equally a doubt of the validity or obligation of truth. Of course I may happen to be one of the kind of people who enjoy playing with what we still may call truth, as another skeptic may enjoy the splendor of the ceremonial worship of a Catholic church, or another may like to play the part of a philanthropist, but we are all alike aware that, by our hypothesis, we are only playing a part. Do you say this is an intolerable position? Then, we all begin, whether we acknowledge it or not, to turn our faces back to the conviction that we live in a righteous universe, that is, in religious language, are "The children of God."

I wish to make it quite plain, that the imperative sense of the obligation of truth and justice and love is all bound up with our thought of these things as universal and eternal, and this thought of universal and eternal things, is again another form of our faith, or our conviction, in a rational and spiritual universe, that is, in God. All these things tend to establish a

harmony of thought together. The sense of some real significance in "the hope of immortality" belongs doubtless in the same category.

One thing more, I cannot go so far as Mr. Salter, when he asks if there are not "a lot of facts in Nature that I don't want, and should like to undo if I could?" We all sympathize in what he is thinking about. For we are all more or less children, and impatient at times at the cost with which life goes on. As children we resented the fact that the board had splinters, and the edge of the door was hard. But as we grow older, and try to stretch up to the stature of manhood, we become very shy of altering the solemn, inexorable conditions of the world. We look back on the things that hurt and pained and humiliated us, and we are not sure that we would now dare to cast them out of our lives. The greatest miracle, and the deepest proof of God, is the costly experience of pain and sorrow, whereby all the most precious things, truth, duty, faith, love, hope, come to take their value and glory.

The fact is, we are all willing to go some way in admitting the law of cost, without which we should never know values or enter into conscious life. I mean the law of risk and suffering, of contrast and shadow, of hunger and thirst. None of us, therefore, dares or wishes quite to eliminate the factor of "evil" from the world. We only wish to tame it down to our comfortable standards. But when we consider the vast scale of the universe, and especially the infinite nature of the possible results, once thinking of it as God's world, and when already we see some of the fruitage in such men and women as we are in the habit of commemorating, we grow very modest and at least see what is meant, when one of the keenest and most skeptical of men said to me, "If what the Almighty is after is the making of noble manhood, this is a splendid world for it." But even more than this may be said. For it is of the very nature of manhood that it is an expression of the eternal life of God.

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A Parish on Paper

The complaint is constantly made, and perhaps not unjustly, against theological schools that they do not train men for the actual, concrete situations they will front in their future parishes. The uprising of students recently in one of the prominent theological schools of the country is symptomatic of this general dissatisfaction with present-day theological training. The writer has suggested in a forthcoming article in "Religious Education," the official journal of the Religious Education Association, several pedagogical methods by which theological training could perhaps be made more immediately practical. In general the article recommends the adoption, with certain modifications, of the "Case Method" which has already revolutionized the teaching of law. Among several suggestions the article proposes that a "parish on paper" be organized for the practical use of theological students. The idea is as follows:

A file of opinions upon living questions of the day, questions moral, social, political and religious, should be placed at the disposal of the students. These opinions should come not only from ministers already in the field but also more especially from laymen whose ideas would in most instances bear more directly and practically upon the points at issue. I am eager to start such a parish on paper in connection with the department of theology and the philosophy of religion in our Meadville school. I am appealing therefore to all, ministers and laymen alike, who may happen to read this present communication to sit down at once—to delay is to forget!—and send me opinions, say, upon the following points, or upon any to receive opinions concerning any other points of importance.

Who will join the parish on paper?

Communications may be addressed to Professor F. C. Doan, Meadville, Pa.

THE STUDY TABLE

January Books

First on the list is "The Harvest Within, Being Thoughts on a Life of a Christian," by Captain A. T. Mahan of the U. S. Navy, and author of "The Influence of Sea Power," published by Little Brown & Company, Boston. This book is announced as a discussion of the mystical relation of the individual life of the Christian man and the corporate life of the church to the life of God in Jesus Christ. It is further stated that "no effort has been made at systematic treatment, the book being merely a collection of scattered occasional thoughts and reflections." A man who has nothing better than this to offer to the public had better keep his material in his scrap book. It is an exceedingly loose jointed book, and scrappy in every sense of the word. As such it is extremely hard to read even a single page. Nothing catches the eyes as a leading thought, and nothing catches the soul as an inspiration. Religion, to Captain Mahan, is a part of "the scheme," of which we used to hear so much; "The Plan of Salvation" for which the universe was devised and created and creation made a fact, without any provision that the first man created would smash the machine. Dr. Mahan is far more at home discussing sea-power, wherein he holds the highest rank, but in theology he has nothing to teach us.

From the Macmillan Company I get "The Backwoodsmen," by Charles G. D. Roberts, a thoroughly delightful book, and I have read every line of it with pleasure. This is "going back to Nature," but it is going back to human nature as well. You will hardly anywhere find finer bits of sentiment, as you surely will find very little better description, than you will find in "The Gentling of McWha," or in "Macphairrson's Happy Family." These two stories alone would make a reputation, and yet I am not certain that they are the two best in the book. "Mrs. Gammit" is worthy of a whole volume to herself, and I hope that Mr. Roberts will give us a volume of the sort.

E. P. POWELL.

A young man desirous of getting rid of his dog, took it along with him to the Seine. He hired a boat, and rowing into the stream, threw the animal in. The poor creature attempted to climb up the side of the boat, but his master, whose intention was to drown him, constantly pushed him back with the oar. In doing this, he fell himself into the water, and would certainly have been drowned, had not the dog, as soon as he saw his master struggling in the stream, suffered the boat to float away, and held him above water till assistance arrived, and his life was saved.—*Young Folks' Catholic Weekly.*

PUBLISHED WEEKLY **UNITY** ESTABLISHED 1878

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THE FIELD

"The World is my Country, to do good is my Religion."

FOREIGN NOTES

MADAME HYACINTHE LOYSON. *Continued.*—From this time (September, 1872), the life story of Mme. Loyson is one with that of her distinguished husband, which has been sketched many times elsewhere and need not be given at length here.

When, in 1873, the promoter of the new reform was called to Geneva by the liberal catholics, his wife went with him to make a home in the city, and there aided not a little in bringing him in touch with earnest Christians of the protestant faith, and it was at Trainant, near Cologny, that, on the 19th of October following, their son, Paul Emmanuel Hyacinthe, was born. After the constitutional law of February 19, 1873, and the organic law of August 27, of the same year had "liberalized" the old-catholic organization by recognizing it as a state, or national church, Mr. Loyson was, in October, elected curé of Geneva by parochial suffrage. His wife was an active participant in his ecclesiastical work, seeking to give it throughout an earnest, religious character. She translated into English the two volumes of her husband's work, *La Reforme Catholique*, and published them in 1874, with a preface by Dean Stanley. On August 4, 1874, ex-Father Hyacinthe, finding that the liberal catholics of Geneva were animated by a spirit which was "neither liberal in politics nor catholic in religion," resigned his official position, but remained in Geneva until 1878, delivering popular lectures under non-official auspices.

After another London sojourn, husband and wife returned to Paris in 1879, where Mr. Loyson had, in the meantime, finally secured the privilege of speaking in public on religious topics, and had already, in the two preceding years, delivered some very notable lectures on the principles and program of his catholic reform. He now opened, in an old cafe-concert hall in the *rue Rochechouart*, a Gallican catholic church, which was in communion with the old-catholic bishops of Switzerland and Germany and with several Anglican bishops. Madame Loyson devoted herself particularly to winning for her husband's undertaking the sympathy and support of the Established church of England. Obedient to the same syncretist tendency, she in 1880 translated into French, Professor Dollinger's treatise on the Reunion of the Churches.

We need not relate here all the vicissitudes of the Gallican society of Paris, which ended by passing into the control of the Jansenist church of Holland. During the later years of their establishment in the capital, Mr. and Mrs. Loyson opened their house at Auteuil to young Englishmen who had come to France to complete their studies. They also established relations with the Israelitish world of Paris, and the ardent worker for the religious unification of mankind undertook to speak before Jewish ladies on evangelical truths. To this period belong the extensive journeys made by the Loysons in the Orient—in northern Africa, Egypt, Palestine, Syria, and Turkey—coming into religious affiliation with various churches of the Greek rite, the children of Israel and the followers of Islam. In this connection Madame Loyson organized an Association of Women of the Orient and the Occident of which she became president or secretary. To this phase of her life belongs the work recently issued in English by a Chicago publisher, and with a preface by the Prince de Polignac: To Jerusalem through the lands of Islam. This book, of which a French translation is now in press, was very well received by the most enlightened Mussulmans, and Youssouf Zia Pacha, ex-governor of Palestine, asked the writer's authorization for an Arabic translation in a letter which closed: "I remain, dear mother in God, your affectionate son."

Of late years the Loysons usually passed the winter in Paris, in the south of France, or even in Italy, and the summers either in Geneva or at the home of their son at his country seat between Versoix and Coppet. During one of their stays in Rome, Leo XIII sent Cardinal Vivés y Tuto to propose to husband and wife that they re-enter the pale of the pontifical church, by uniting with one of the eastern churches in which the marriage of priests is tolerated, but to do this they would have had to bend to the decrees of the last Council, and this neither one of these excommunicated catholics felt free to do. "We are too near the supreme judgment to be willing to appear before the sovereign Judge with such a prevarication on our conscience," was their answer.

Madame Loyson, while in Switzerland, took part in various philanthropic and religious conferences. Those in attendance at the Liberal Religious Congress in Geneva will at once recall her unusual paper on Women of the Orient. Among the causes often championed by her pen in later years, were dress reform, the anti-tobacco and temperance crusades, and vegetarianism. Thanks to her hygienic principles, which some of her friends found a little too severe, Madame Loyson enjoyed until late in life, remarkable health. It was only in the last few years that the state of her throat and lungs obliged her to shun the rigors of a Swiss winter.

Whatever criticism might be made upon her by those whose range of interest and experience was less broad than hers, no one could come into close touch with this remarkable woman without admiring the keenness of her mind, the penetration of her glance, the breadth of her views, the purity of her artistic idealism, the firmness of her optimism, her perfect devotion to husband and son, her unfailing good will toward persons of the most diverse condition, character, nationality and religion, and the greatness of soul which enabled her to meet with countenance serene the unworthy outrages of a blind, unscrupulous fanaticism. All these moral qualities had their source and spring in a spiritual life of rare intensity, which shone without ceasing in the words and aspect of her whom God has just taken to himself.

May a like sense of the Divine Presence comfort and sustain the dear ones she has left! M. E. H.

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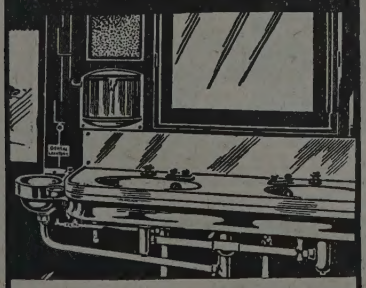

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